PHILADELPHIA RECORDER.

B. B. SMITH, EDITOR.—PRINTED AND PUBLISHED BY WILLIAM STAVELY, NO. 99, SOUTH SECOND STREET.

VOL. VI. PHILADELPHIA, SATURDAY MORNING, MARCH 7, 1829. NO. 50.

THE PHILADELPHIA RECORDER
IS PUBLISHED EVERY SATURDAY MORNING, AT NO. 99 SOUTH SECOND STREET.

The price is $1,25 semi-annually, or $2,50 annually, in advance, or $3,00 at the expiration of the year. No subscription received for a less term than six months. Application to discontinue must be made at least one month previous to the expiration of the year; and no subscription will be discontinued until all arrearages are paid, except at the option of the publisher. Communications must be *post paid.*

Notice is hereby given, that in consequence of the arrangements made in relation to the Recorder, members of the Episcopal Missionary and Education Society, or its auxiliaries, are entitled to the following privileges:—

1st. All life members subscribing $50 or upwards; and

2d. All annual subscribers of $5 or upwards, are entitled henceforward to receive the Recorder gratis.

The Secretaries of the auxiliary societies are requested to send in the names of their life members [illegible], and annual members of $5 subscription to Mr. [illegible], Treasurer, Custom-House, Philad.

RATES OF ADVERTISING.

[illegible] lines, 1st insertion, ...	75 cts
Each repetition of do.	37½
[illegible] lines or less, 1st insertion, ...	50
Each repetition of do.	25

LIST OF AGENTS

PORTLAND, Me.	James Adams, Jr.
BOSTON, (Mass.)	S. H. Parker, Bookseller.
[illegible]	W. & S. B. Ives, Booksellers.
LITCHFIELD, Conn.	Rev. John S. Stone.
[illegible], Conn.	Mr. J. Curtis.
[illegible], Conn.	Isaac Thompson, Druggist.
[illegible], R. I.	Lemuel W. Briggs, P. M.
[illegible], R. I.	William Muenscher, Esq.
NEW-YORK.	John P. Haven, Bookseller.
[illegible] (N. York.)	Stephen B. Warren, Esq.
[illegible] (N. York.)	Rev. Sutherland Douglas.
[illegible]	Rev. Richard D. Hall.
[illegible] Co. Pa.	Rev. J. B. Clemson.
[illegible] (Conn.)	Rev. J. A. Hicks.
[illegible] N. Pa.	Mr. James Kellogg, Jr.
[illegible] Pa.	Rev. Henry H. Pfeiffer.
[illegible]	Samuel Young, Bookseller.
[illegible]TOWN, Md.	L. McHall, Esq. Postmaster.
[illegible], Md.	Rev. Robert B. Drane.
[illegible], Charles Co. Md.	Rev. Charles Mann.
WASHINGTON, D. C.	Joseph Haskell.
ALEXANDRIA, D. C.	James Entwisle.
[illegible]	Dr. William Smith.
[illegible], Va.	Thomas Nelson.
[illegible], Va.	Rev. J. E. Jackson.
[illegible], Va.	Larkin Johnston.
[illegible], Va.	Rev. John T. Brook.
[illegible] S. Va.	Levin S. Joynes.
[illegible], Va.	John Dyson.
FORTRESS MONROE, Va.	James Baker, Esq.
[illegible], Va.	Rev. F. G. Smith.
[illegible] COUNTY, Va.	Rev. George A. Smith.
[illegible], Va.	Rev. Fred. W. Hatch.
[illegible], Va.	Walter W. Webb.
[illegible], Va.	Rev. Nicholas H. Cobbs.
CHARLESTON, S. C.	Ebenezer Thayer.
[illegible], N. C.	Rev. Wm. D. Cairns.
[illegible]	Rev. Nathan Stem.
—— [illegible]	Rev. G. M'Murray.
—— [illegible]	Rev. B. P. Aydelott.
NASHVILLE, Tenn.	Abiah Gunn.

For the Philadelphia Recorder.

"THOU WILT KEEP HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE."

At one period of my life domestic crosses and pecuniary embarrassments kept my mind in a most painful state of turmoil and agitation. My heart found no anchorage ground, it had nothing on which to stay itself, and it was wearied and shaken by long continued vexations and disappointments. Though I professed the religion of the gospel, it afforded me little consolation and peace, for I did not repair to it as my only refuge. Sometimes for a few passing moments a gleam of sunshine would gild the clouds which hung so heavily on my soul, and a transient calm come over my spirit; but they were generally succeeded by a deeper darkness, and a more tumultuous restlessness.

One day when more than usually troubled by anxious fears and forebodings, I opened the pages of my Bible to which I too seldom repaired, to find if possible some relief to my tortured fee[illegible]s. Almost the first words that struck my eye were these, "Thou wilt keep him in perfect peace whose mind is stayed on thee." This must be either true or false, thought I, and it cannot but be true, for these are the words of the living God who cannot lie. My soul may then find peace if I will only [illegible]self on Him. And not only peace but [illegible]ect peace. What a blessed promise! How exactly suited to my condition! With humble penitence that I had not before stayed myself on the strong arm, and the compassionate bosom of my God and Saviour, I now knelt before Him to implore for the future His guiding and sustaining hand, His purifying and comforting Spirit.

And since that hallowed moment has this prayer been lifted every day and every hour to the God of my life, and He has often answered it by giving me "perfect peace." When I can cast myself on His mercy, trust in His promises, repose on His faithfulness, then am I visited by that "peace of God which passeth all understanding." But when I cannot or will not do this I resemble a tempest-tossed mariner on the great deep who has no compass or pole-star to guide him.

He shall be kept in perfect peace
Whose mind is stayed on God,
His consolations never cease
Who trusts in His good word.

When grief hath taught my eyes to weep,
And weary with my woes,
Soft as an infant's gentle sleep,
On Him be my repose.

Leaning on God my spirit finds
The dearest, sweetest rest,
And joys which fill angelic minds
Pervade my peaceful breast. E.

From the Episcopal Register.

"BUT THE DAY OF THE LORD WILL COME AS A THIEF IN THE NIGHT."—2d Peter, iii. 10.

As surely as the Lord liveth there is a day of retribution that will come for all men! For the young and the old; the rich and the poor; the righteous and the wicked! Not one shall escape! There is not a cleft in the mountain, not a cave in the desert, not a hiding-place so secret in all the earth, but the eye of the Omniscient can discover it! We are told, this "day shall come as a thief in the night." Blessed! for ever blessed then are those, who are found watching! They too were tempted by the allurements of the world, the promises of fame, the blandishments of pleasure; but they resisted the Circean spells, calling on Jesus. They too were subject to the cares of life, the vicissitudes of fortune, the sorrows of the heart; but these disturbers of a day were not suffered to withdraw their attention from the appropriate work of mortals, the perfection of the Christian character: that beautiful structure of Faith and Hope, whose base is upon the Earth, but whose summit reaches to Heaven. Jesus Christ is the sure corner-stone; and the Gospel the infallible guide to direct every step in the sublime and heavenly architecture. And now, their work accomplished, "they are looking for, and hasting unto the coming of the day of God."

But where are those who had no thought for any thing but themselves; their pomp, their magnificence, their wealth? "Your riches are corrupted, your garments are moth-eaten! Go to! weep and howl for the miseries that shall come upon you!" With the impenitent, and fearful, and unbelieving, "ye shall call upon the rocks to cover you, and shield you from the wrath of the Lamb, for ever and ever!"

When Thou my Judge! in vengeance drest,
Shalt take from Heaven thy shining path,
Must I, in all my sins confest,
Be there to feel Thy righteous wrath?

Oh Saviour! in that trying hour,
My Saviour! let me cling to Thee!
Plead Thou to the offended Pow'r,
And with Thy merits rescue me! P.

For the Philadelphia Recorder.

DRESS INDICATIVE OF CHARACTER.

Nothing is more difficult than to fix rules of duty in detail for the governance of vast multitudes in all the minor particulars of life and conduct. As in the case of the enactments of the celestial empire of China, it will soon be made death not to cut the nails and trim the beard according to law. It will be necessary only to refer to a few known facts to prove the truth of this principle in its application to the subject of dress.

The question has been gravely moved whether extravagance of dress, particularly amongst ladies, was not likely to bring down the judgments of God upon the land. However true under the Theocracy it might have been that the luxury and pride of the higher classes of society, had hastened and rendered more terrible the destruction of Jerusalem, we presume it would, by none, be seriously contended that paltry vanity amongst a few thousand women in our land can bear any proportion to the more awful guilt of violated Sabbaths, prostituted morals, and open heaven-daring sins in which millions are deeply implicated? By no means are we disposed to deny that much sin is committed in connection with fondness for dress, and that it goes to swell the awful aggregate of a nation's guilt. But we deem it both unwise and pernicious to speak of such sins in terms as strong as can be used when swearing, intemperance, swindling [illegible] course.

Another extreme into which this matter has been driven, is found in rules for enforcing uniformity of dress. Far from drying up the inherent fountain, these rules have only opened new and deeper channels through which the cherished passion has found means even more mischievously than ever to show itself: more care—more time—more money being necessary to make a genteel appearance in a very plain dress than in one of no fixed material or fashion.

Besides all this the principles generally thought applicable to the subject and capable of guiding the conduct of all christians, are certainly far too broad and sweeping. For if the simple laws of decency and comfort were strictly enforced as to dress, equipage and furniture, we should make a very broad and hasty step backwards towards the rudeness of uncivilized ages: and if the law of necessity were brought to apply in all its sweeping energy; and if for purposes of religion and charity we are to forego every thing which can possibly be spared, why surely we should ourselves become a nation of barbarians, dwelling in caves and tents, in order to civilize and enlighten other barbarous hordes!

The questions here return, and they return with very great force. Are scriptural rules in this case null and of no effect? Are ministers and christians to suffer present excesses in dress to go unreproved? With deepest solemnity we answer no.

The scriptural rule is binding: and is in this as well as every other case, just what it should be. Though the apostle had in view customs and modes of dress extremely different from those which prevail amongst us, yet with the usual wisdom of God by inspiration, he writes just as if he had known the state of things in all ages and countries. "In like manner also let women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." 1 Tim. ii. 9, 10.

This is admirable. It may be doubted whether all gold and pearls or costly array or all portions of them or approaches to them are utterly forbidden; but rather all excess or extravagance in them, for the entire dress must be strictly modest, and connected with shame-facedness and sobriety. And yet as if even all this caution to avoid minute prescription were not enough, the apostle cannot close without referring to the most important thing of all, that women professing godliness, should literally be clothed and adorned with good works: their thoughts, and money, and daily care should be supremely engrossed in good works, to the exclusion of the paltriness of devotion to dress.

This then makes it perfectly plain what christian ministers and parents should insist upon: the state of the heart and the pervading habits of life. Humility, self-denial, watchfulness, should be the law of the soul, and rules of dress will flow very naturally from the taste and state of feeling within. Love of souls, zeal for the cause of Christ, and devotion to every good work, should regulate the economy of time and expense, and then little will be wasted which ought to be lent unto the Lord. Purity, sobriety, shame-facedness, should be the mirror of the soul, and then the person will be attired with all simplicity. Christians should be taught—nay so holy should be their own feelings that they should not need to be taught, to set their affections on things above—to come out from the world and be separate—to let their light so shine before men that they, seeing their good works, may glorify their Father in Heaven: and then beyond all doubt, dress and every thing else would be as becometh professors of godliness, and citizens of heaven.

These are the principles which we desire to enforce: upon these—upon a real change of heart and a large measure of sanctification in life and soul, do we desire to insist till piety shall much more abound than at present. Then we have no manner of doubt that there will be a great change, a very great reformation in the dress of christians and of their children. Far be it from us to prescribe what that dress should be, any more minutely than the Apostle has done. Let all christians study the law of God as far as revealed on this subject; let them then consult their own station and circumstances; and then let them save all they can, in order to give all they can—let them consult modesty—simplicity—sobriety. Let their dress proclaim them christians not by its cut or oddity, but by its simplicity, its purity, its neatness, its sobriety. B. B. S.

CHURCH MISSIONARY SOCIETY.

I confess, that for myself, I do contemplate the labours of this Institution with peculiar satisfaction, and I may say with delight. There is something in it so congenial to the spirit of that church to which it is my high privilege to belong, and to that principle of love which breathes throughout her services, that I am perfectly persuaded that every instance of success which attends its labours, must be hailed by the sincere members of the church, not merely as affording them fresh proofs how closely it is founded in the spirit of Him who is the great Author of our faith, but as adding a fresh link and bond to our affection.—*Lord Calthorpe.*

THE FOOLISH CHOSEN TO CONFOUND THE WISE.

[*Furnished by a Clergyman.*]

Mr W was a man, who, in his younger years, was almost without education, and every other refinement. He was not only vulgar and profane; but he was both, in almost their lowest debasement. He seemed to know nothing, and to care for nothing which either ennobles or elevates the mind of man; and was little else than an object of scorn and ridicule among most of his equals in age. He delighted only in going the downward road to ruin, in its most awful [illegible] seemed to run with greediness and with peculiar delight! While in this devious way to eternal death, the Spirit of God's grace arrested him; and after a season of most distressing conviction, he was hopefully converted to Christ. He broke off all his former habits and courses of sin; and apparently, to those who best knew him, he became a real disciple, and seemed to walk in newness of life.—He also expressed, although with trembling fear, a hope that he had been born of the Spirit. After considerable delay, he offered himself to the church where he lived, to become a member. The brethren examined him, both on his doctrinal, and experimental views of religion; and also, as to his views of what a christian life ought to be!—and it was with great difficulty that they could satisfy themselves as to the propriety of admitting him. He seemed so perfectly ignorant of every thing which he should know; and, as they thought, he appeared to be so destitute of mind, that it was questionable with them, whether he would ever make a respectable member of any church. But, at the same time, there was something in him, which led them to fear that they might be guilty of rejecting one whom the Lord had received, and which led them to hesitate.—He was so different from what he had been, and there was a certain indescribable something in his spirit, which seemed so much like what they thought must be the Spirit of Christ, that they finally dared not reject him! He was accordingly received into the church, and walked as a worthy member, in a very retired sphere for a number of years. He was watched, however, with care; and it was evident to those who observed him, that he was a growing christian. Having commenced, almost immediately on his hopeful conversion, prayer in his family, he after a while, would pray with a christian friend or two; and thus, in process of time, he was prevailed on to pray in a meeting of the church, and in a little conference meeting. It soon became evident, that he was a man of prayer. There was a humility, an earnestness, a spirit and power in his prayers, that the brethren had not been very familiar with; and, his increase in the knowledge of the Scriptures was astonishing to those who had heard his relation to the church.

In a short time, he began to feel for sinners; and to feel, also, that he had something to do to try to save them from ruin! He, therefore, began to talk to them about sin, and salvation; and to warn them to make Christ their friend, that they might be safe in the day of coming wrath. In times of revival, he was exceedingly active; and, although a poor man, who was obliged to live by his daily industry, yet he found more time to devote to the Lord, than any other man in the parish. I have often visited with him, and it was his practice to spend a few moments in prayer before commencing. His conversation was most spiritual; and he would remove the objections of sinners with a masterly hand, and it was mostly done by the application of Scripture to the case. In a short time after, he began to shine out! He then became the fear of all the sinners in the neighbourhood; for they generally expected an attack, but in what form it would come, they could not divine; and to be always put down and silenced by that weak man, was terribly mortifying to their pride. One instance should be noticed. There was an infidel in the town, a man of a strong mind and of a public education. This man was afterwards converted to Christ, and became a preacher of the faith he once destroyed. He told me, that while a proud infidel, he had often, when he was going to meet W. passed over on the other side of the road, for no other purpose but to avoid an encounter with him. He knew, he said, he would have something to say to him about religion; and there was in him, and in his questions and expostulations, something which he dreaded to meet, almost as bad as death; and often felt as though he would rather go into the field, than to meet him. He was mighty in the Scriptures; able both to exhort and convince the gainsayers. He became, in process of time, a man who was most highly esteemed—was considered an ornament and an invaluable blessing to the church. His judgment, on every subject, seemed to be clear, correct and quick; but, in religion, there probably was not a man in the church, who had a clearer or more correct judgment than he. He knew the Scriptures, I have no doubt, better than any other man in the church. In examining young members on personal piety, he was excellent. I considered him that church's brightest ornament; and a striking instance of the happy influence of the grace of the Gospel, on the intellectual powers, as well as on the heart of man.

[*American Pastor's Journal.*

KNOX AND LUTHER.

"Each had a part to sustain; and each was singularly qualified by Providence for the performance of it,—the one, from his closet to spread the light of the principles of Reformation over the face of Christendom—the other, in the boisterous politics of a court, or by the energy of his living voice from the pulpit, to do the executive work of Reformation in one of the provinces of Christendom. It is obvious that Luther's was the superior station of the two; and that to him Knox was subordinate. And it is well in this bustling age, when there is so much of demand from the public functionaries of our church for the labour of mere handi-work, and so little for that of literary preparation—it is well to notice, in the present instance, that while the practical talent of Knox carried him to such high ascendancy over the affairs of men, the pure and the powerful intellect of Luther won for him a higher ascendancy still—that through the medium of the press, and by virtue of scholarship alone, he bore with greater weight than did all his coadjutors on the living history of [illegible]

"The Spirit of God seems, in the first instance, to have convinced him, and that most pungently and most profoundly, of the malignity of sin; and then it was that he felt how, in the whole round of the observances and absolutions of the Church of Rome, he could meet with no adequate Saviour. Meanwhile the law pursued him with its exactions and its terrors, and long and weary was the period of his spirit's agitations, ere he arrived at that hiding-place in which alone he could confidently feel that he was safe. He experienced, in regard to all the ceremonies of that corrupt ritual in which he had been trained, what the Apostle affirms in regard to the not impure, but still imperfect ritual of Moses. 'It is not possible that the blood of bulls and of goats should take away sin.' And thus, after the payment of all the debts and of all the drudgeries which his church had ordained for transgressions, he felt that his sins were not taken away. He performed them, but he was not purged by them; and so a sense of his unexpiated guilt still adhered to him, like an arrow sticking fast. It was then that he was led to ask for the old paths, that he might find out the good way, and walk therein. And it was not till the light of Scripture, beaming with its own direct radiance, and powerfully reflected from the pages of Augustine, shone upon his iniquity: not till he came within view of that great sacrifice which was made once for the sins of the world—not till the imaginary merit of human actions was all swept away, and there was substituted in its place the everlasting righteousness which Christ hath brought in—not till he saw the free and the welcome recourse which one and all have upon this righteousness by faith, and how, instead of springing from the toilsome but polluted obedience of man upon earth, it came graciously down, in the descending ministration from heaven, upon those who believe,—not till then, could he behold the reparation that was commensurate with the demand and the dignity of God's violated law. Now was he made, and for the first time, to understand, that under the canopy of the appointed Mediatorship, he might continue to hear the thunders of the Law, yet feel that they rolled innocuous over him: and this, my brethren, was the place both of enlargement and of quietness, where he found rest unto his soul.

"It is this doctrine of imputed righteousness that gives to the gospel message the character of a joyful sound, the going forth of which among all nations shall at length both reconcile and regenerate the world. That were indeed a gladsome land; where this truth was preached with acceptance and with power from all the pulpits. It is, in fact, the great bond of re-union between earth and heaven. It is like a cord of love let down from the upper sanctuary, among the sinful men who are below; and with every sinner who takes hold, it proves the conductor, along which the virtues of heaven, as well as the peace of heaven, descend upon him. The doctrine of grace is altogether a doctrine according to godliness, and as much fitted to emancipate the heart from the tyranny of sin as from the terrors of that vengeance which is due to it. O, it is an idle fear, lest the preaching of the cross should spread the licentiousness of proclaimed impunity among the people."

Chalmers.

VARIOUS CASES OF RELIGIOUS EXPERIENCE.

A—is walking in darkness, and knows not how he is to be extricated. He is so anxious to obtain evidence of his good estate, *by a mere examination of his feelings*, that he neglects some of the more active duties which are indispensible to the enjoyments of religion.

B—is similarly circumstanced. Instead of looking to the Saviour in prayer, accompanied with active obedience as the result of faith, and the direct means of promoting it, he is "waiting God's time," to be *rendered fit for his service.*

C—is in the same condition. He, too, is waiting for grace; but in some important respects he declines the Christian warfare. He is overcome by every trifling temptation because *he refuses to be vigilant.*

D—is in darkness still more impenetrable, his difficulty is, that he proposes, virtually, to take the work of illumination into his own hands. He has a secret hope, but disowns it, and prays for conviction of sin, while he already feels sin to be a burthen insupportable. His prayers, therefore, being destitute of faith, are little else than the offerings of impatience, or the instinctive cries of distress.

E—really thinks himself a Christian—but loving personal comfort too well, he becomes inactive and stupid. For a while he may rest on a past experience; but by neglecting duty, he will ere long plunge himself into difficulty.

F—having been for a time in the condition of E—, has sunk into utter barrenness. He has now just religion enough to make him miserable. His habit of indolence has become almost invulnerable. He wishes to be revived, but alas, the "whole work is the Lord's;" and he expects that *something will be sent* for the express purpose of *arousing him to activity.*

G—is lamenting over the desolations of Zion. If he could only pray in faith, and induce a few others to join him, he would expect that something could be accomplished. He prays, therefore, that his faith may be increased, as preparation for exertion. He refuses to act, till he can secure a share of assistance before hand. He confesses his delinquency, but perseveres in it *out of duty*, lest by becoming active, he should injure the cause of his master.

H—has been in the condition of G—, till it has become intolerable. He is convinced that something must be done. He begins by confessing his barrenness, and continues to confess, but secretly he makes a merit of confession, and neglects to do "*works meet* for repentance." His heart, therefore, remains impenetrable. He makes to his brethren ten [illegible] his sloth; but not one of these is valid. Should the Master say to him, "thou wicked and slothful servant; out of thy own mouth will I condemn thee," he would have nothing to answer.

I—is also in the condition of G— He mourns over the desolation of Zion; and has no doubt but he could prevail, if others would come up with him to the work. He is offended with their stupidity and sloth. He censures his pastor, and blames his brethren, possibly with good reasoning; but he manifests a spirit which is palpably wrong. This man has neglected to school his own heart. His faith is built on circumstances. His works and his prayers, therefore, must follow the same analogy.

K—seems to have few difficulties of any kind. The world goes well with him: and he goes well with the world. He has occupied himself more about the tastefulness and sentimentality of religion, than about "the deep things of God." He [illegible] every thing to learn, while at the same time his attention is perpetually misdirected.

L—has his attention drawn towards the subject of missions; and he thinks they must be supported. He comes to monthly concerts; but as he does not pray for missions in his closet, he comes without a spirit of prayer. He has neglected, also, to supply himself with missionary intelligence and has nothing in particular to ask for; therefore he prays chiefly for himself.

M—has paid more attention to this subject. He has read much, and become deeply interested. He knows what to pray for. He remembers the cause of missions in his closet; yet he feels seldom any special earnestness on these occasions. When he prays at the concert, he exhibits more pertinency than unction. He has a fervent form of prayer. Still something is wanting. Watch him at the moment of contribution and you will discover the difficulty.

N—, on the contrary, is all for action and liberality. He loves the cause of missions, and sees nothing in prospect but success; yet his confidence partakes more of presumption than of real faith. He is also deficient as to meekness and docility. This man has been cumbered with much serving. He has been so occupied with the endless details of action, that he has given himself little time for meditation and prayer. Hence, though he is willing to do much in the promotion of the cause, he seldom feels any wrestlings of spirit when he attempts to approach the mercy seat. He never expects any special answers to prayer, and never recognises any.—*Old paper.*

"Yesterday," said the late Legh Richmond, in a letter to his son, "I enjoyed the high mental luxury of walking in the broad aisle of York Minster, quite alone, during the morning service. [illegible] such sights and such sounds compelled me to weep; and as I was solitary, nothing interrupted the flow of my heart."

If the preservation of health be an object of attention—eat when you are hungry in moderation, and drink when you are thirsty without excess.

For the Philadelphia Recorder.

THE CHRISTIAN MINISTRY.

Your readers are much obliged to LEIGHTON for the interesting inquiries which he has proposed on subjects of vital importance to the future purity, welfare, and glory of our church. Under the blessing of heaven, all our success must depend upon a pious, talented, and efficient ministry. Where such a ministry is wanting, whatever may be the beauty of our external order, and however sound may be the doctrines embodied in our Liturgy and Homilies, we are only like a painted pageant, imposing to the eye, but destined to speedy decay.

The remarks, which in your editorial capacity, you have made upon the concluding inquiry of *Leighton*, are so judicious and appropriate, as almost to supersede the necessity of any thing further being said upon it. The line of duty to christian parents, is clearly pointed out; and would they act rather under the influence of their judgment, than their affections; would they consider more seriously what the office of a messenger of Christ imports, and what the necessities of the church require, than what will gratify themselves; one should not so often witness those jejune and childish exhibitions, proceeding from weak hands, and I fear, in some cases, from unprepared hearts, which so often lower the dignity of the pulpit, and are equally offensive to genuine piety and correct taste.

Perhaps *Leighton* will forgive me if I suggest, that in my humble opinion, his three questions stand out of their natural order. Should not the last be placed first? Does it not seem most reasonable that we should know our wants, before we apply ourselves to the remedy? "What does the present state of the church render it specially the duty of ministers and parents to do," ought first to be definitely stated, and candidly discussed, before we proceed to the duties themselves. When we have ascertained our defects; when we have explored the necessities of our spiritual poverty? and when we have been made sensible of the loud calls which "the world that lieth in the wicked one," makes upon our benevolence and conscience, then will the path of duty be more plain, and its demands come upon our hearts with a ten-fold force and efficacy.

I am fully aware of the delicacy which attaches to the discussion of the third question, as it involves subjects about which there is much difference of opinion; yet I cannot admit this as a legitimate reason against the investigation—on the contrary, does not the present state of our church imperiously demand it? We are now taking our stand among the other great bodies of professing christians; plans to extend our boundaries are in active operation; we are asserting high claims, even to a preference, on account of what we consider our more scriptural ministry and worship; and surely now is the time when we should justify this distinction by showing what have been the fruits of our "*apostolical order*," not only by the more pure lives of our people, but in particular, the formation, character, and usefulness of our clergy. If it can be established, that in the admission of candidates for the sacred office, the utmost caution has been used to prevent intruders; that more pains have been taken to ascertain what is their personal piety, than their ecclesiastical orthodoxy; that some proof has been given of their having been turned from "darkness to light," and [illegible] that divine change, described as a "passing from death unto life," they have become the servants of God by the faith which is in Christ Jesus; that combined with an ardent desire to promote the glory of the Redeemer in the salvation of sinful men, they have a deep sense of ministerial responsibility, as well as of their own insufficiency; that so far from rushing into the office, they tremble on its threshold, and prostrating themselves before the Lord, cry out with the evangelical prophet, "I am a man of unclean lips," and feel utterly unworthy of the honour of being employed in so high and so holy a calling: if I say again these facts can be established, then have we well laid the foundation, and we may expect the superstructure to rise in correspondent strength and beautiful proportions. Our church will become as Mount Zion, the praise of the whole earth.

It is a fact, which will scarcely be denied, that there is a tendency in all denominations of christians, toward an overwelming confidence in their own forms, order, and systems of belief; and it may be fairly adduced as one great source of that bigotry, uncharitableness, and mutual recrimination, which, to such an extent, and to the disgrace of the christian profession, divides the body of Christ. Would we but consider, with the pious author of the "Treatise on Self Knowledge," that "no sect can long claim to the professon of truth *without any mixture of error;* that a scriptural doctrine which lies dormant, or is rejected by one, is to be found with another, whose error on some point must at the same time be admitted; and would we then candidly allow that the whole of truth is not to be sought in any distinct branch of the universal church, but is scattered among them all," we should, I think, give up our unreasonable animosities, meet on general grounds, and once more exhibit the beautiful primitive character—"see how these christians love one another."

Now, sir, in answering Leighton's third inquiry, is it not our duty to state what temper and disposition our church is, in this respect, showing to the world? Does she show superior candour, forbearance and charity over that of her dissenting brethren? Is she guiltless of over stating her own claims, and reiterating them too frequently? Does she not too often rather recommend herself by the loftiness of her bearing, than by the simplicity of the gospel? And then as it respects our spiritual state, what is the real situation of our people? Are they in general a pious, zealous and holy people? Is this seen in their daily walk and conversation? Do they exhibit the beauty of holiness in lives conformable to the divine image? Do they separate themselves from the world, and thus show to all around them, that this is not their rest, that they seek a better country, and fairer mansions? Or on the other hand—are not numbers of those who have taken upon them the vows of baptism, in which they renounce the world, the flesh and the devil; who are among the regular communicants at each returning ordinance.—I say, are not many of those to be found mixing with the most trifling; present in every scene of gaiety, and in all external acts at least proving, that the love of the world has the supreme place in their hearts? In such cases is that discipline which is sometimes brought to bear upon delinquents of another order, applied with equal justice to these worldlings? Do our ministers, though with much long-suffering, reprove and exhort such, lest they fall into the snare of the wicked one? And do they never fail to enforce upon them, that the "friendship of this world is enmity with God?"

I have thrown out the above suggestion in the hope that it may induce some of your correspondents, competent to the task, to undertake an answer to Leighton's question. I am aware that it will require a person of a calm temperament, of close observation, and of an extensive knowledge of our church throughout the most important dioceses, to do it justice—but I trust that more than one such person is to be found. Let him then buckle on his armour, and come forth to this work of the Lord. In doing it, he will confer a lasting benefit on our church, and allay the anxieties of many who are as deeply interested as PARENS.

For the Philadelphia Recorder.

EXTEMPORE PREACHING.

Some remarks have lately been taken into the pages of the Recorder, from those of the Christian Observer, on *extempore preaching.* Their writer is a strenuous advocate of such preaching; and we presume the editor of the Recorder, in copying his lines, would be considered as favouring the opinions they express.—But what heresy! Extempore preaching in the Episcopal Church! Why, it is nothing but Methodism or Presbyterianism! The rules of the Church forbid it! How often have I heard such expressions from Episcopalians; and how often have they astonished me with the evidence of the great ignorance to be found extensively among even the highest classes in our Church as to the laws and discipline by which her ministry is governed. Some have asked whether the rules of the Church do not prescribe that no minister shall preach no longer than thirty minutes; as if we were obliged to make sermons as they would bricks—all alike. Others have asserted, with the greatest confidence, that it is against the rules of the Church to preach without having your sermon fully written out, and your manuscript before you. And oh! what horror have I seen expressed among certain who "strain at a gnat and swallow a camel," when a faithful minister has delivered his solemn message to the souls of sinners, but *delivered it without reading it*—delivered it *extempore.* But why this indignation? (I have asked.) Did he not speak the truth? Was not his language good; his manner affectionate; his style perspicuous; his doctrine clear; his whole discourse impressive? To each question I have received no denial. Where, then, the fault? Ah! he did not read. He violated the rules of the Church. He preached *extempore.*

I cannot think it worth while formally to assert that our Church has never descended to legislation so minute or unwise as to enact any laws regulating the length, style, or delivery of sermons. Some people imagine that it is against the rules of Episcopacy to build churches with any other than pointed windows. We would put written sermons and pointed windows together, and say that the sin of preaching without writing your discourse in full, is about as Presbyterian or Methodistical as that of building your church with those dire appendages of puritanism—*square windows,* instead of round or pointed.

Extempore preaching—by which is meant, that method of preaching which excludes, not premeditation, study, system, arrangement, but only *the writing out* of whatever is spoken—was universal in the ministry of the gospel, from the apostles to the reformation. In no churches but the Protestant Episcopal of Great Britain and America, has it, to this day, been generally abandoned. It is remarked by the author of the Memoir of Richmond, that "neither in the Roman, Lutheran, or Reformed Church, neither in France, the Netherlands, Switzerland or Germany, does the practice of using written sermons generally prevail."

The reading of sermons commenced in England from two causes. In the reign of Henry VIII., when many of the clergy had opened their eyes to the errors of the papacy, but the enactments of the *six articles* gave to the adherents of Rome very great advantages over any that dared to speak against certain doctrines of heresy; the reforming preachers were so watched and slandered, and so often accused of declaring what they had not, that it became important to possess some better evidence of what they preached than their own assertion. Several, therefore, resorted to the method of committing to writing, what they intended to deliver; that, when falsely accused, they might produce their sermons in exculpation.

But there was another cause—In the reign of Edward VI. in consequence of the necessity of employing those to occupy many of the pulpits, who, either on account of ignorance or heresy, could not be trusted to their own minds in preaching to the people—the first book of Homilies was published and required to be read in the churches. Thus, out of necessity, and not because the method of delivering written sermons was preferred to that of extemporaneous preaching, were the clergy of the Church of England introduced to that habit by which, at the present time, they are generally characterized.

The progress of this change, in the long accustomed method of pulpit instruction, was very slow. Speaking of the character of Latimer's preaching, the author of his biography says, that during his ministry, which lasted till near the end of the reign of the persecuting Mary, "it was not the custom for the clergy to write down their sermons and read them as they do now to the people." Bishop Bonner, when under examination before the commissioners of Edward VI. for a sermon delivered at St. Paul's cross, was asked by one of the court, "Did you write your sermon, my lord, or no?" The answer was, "I wrote it not—I merely drew up some notes for my direction in the delivery of it."

Until the falling away of religious zeal and consistency in the reign of Charles II. the practice of reading sermons seems to have gained but little notoriety. How it was regarded even in that degenerate age, by the ruling powers, will appear from the following paper sent by Charles to the University of Cambridge.

"Vice Chancellor and Gentlemen,

"Whereas his Majesty is informed, that the practice of reading sermons is generally taken up by the preachers before the University, and therefore continues even before himself; his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons, both in Latin and English, by memory, without book; as being a way of preaching which his Majesty *judgeth most agreeable to the use of foreign churches—to the custom of the University heretofore—and to the nature of that holy exercise.* And, that his Majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the *present supine and slothful way of preaching,* be, from time to time, signified to me, by the Vice Chancellor for the time being, on pain of his Majesty's displeasure. MONMOUTH.

"*Oct. 8, 1674.*"

Some of the most eminent divines of the Church of England have practised and inculcated the importance of extemporaneous preaching. Who was a more consistent Churchman than Bishop Bull? The reason why so few of his discourses remain, is that he committed so few to writing.

"His usual method was, after the choice of his text, to mark some words that were to be explained, in order to give the true sense of that portion of Scripture he had chosen to treat upon; and then he writ down some observations which flowed naturally from the subject; and, under each observation, hints to illustrate it, and texts of Scripture proper to be explained, in order to give light to it; and then drew inferences from his whole discourse by way of application. Thus he had only *the scheme of his sermon before him in writing;* and having in this manner secured the substance of it, he did, by custom and practice, bring himself to a great readiness and fluency in expressing himself upon all subjects; and if this manner of preaching wanted the exactness of more studied composures, it had the advantage of that popular style, which by good judges has been thought the fittest for the pulpit: from whence, if men design to influence and persuade the generality of their hearers, they must condescend to use more words than are necessary in a strict sense, the same thing must be repeated often, and turned after a different manner, and inculcated with force, so that fresh lasting impressions may be made upon the audience. What Mr. Bull delivered of this kind never wanted a becoming fervour; and he enlivened his discourses with proper and decent gestures; and his voice was always exerted with some vehemency, whereby he kept the audience awake, and raised their attention to what he delivered, and persuaded the people that he was in earnest, and [illegible] himself with what he recommended to others. By these means he laboured many years in teaching the ignorant, in confirming the weak, in [illegible], in softening the hard heart, in [illegible] the sinner, and raising the pious soul to a steady and [illegible] pursuit of eternal happiness. And wherever he delivered, his words were generally fixed in the minds of his hearers, as they parted from his own, full of warmth and heat."*

There is a pleasing anecdote illustrating the readiness of Bishop Bull, while a young man, in preaching without notes. While settled in the neighbourhood of Bristol, in a parish abounding with persons who were very inimical to the services and clergy of the established church; as he was preaching, one Sunday, he began to turn over his Bible to explain some text which he had occasion to quote. Just then a flaw of wind entered from behind, and taking hold of some small pieces of paper on which he had written a few short notes, carried them off into the middle of the church. The congregation consisting chiefly of seafaring persons, by no means favourably disposed towards the preacher, began to amuse themselves with thinking how entirely their young minister would be lost without his crutches. A laugh was raised in the midst. But some of a better mind, gathered up the papers and carried them to the pulpit. The preacher took them, but perceiving the spirit of the audience, put them into his book, and closing it, went on with his subject with so much readiness and excellence as to produce the most favourable impression on those who had been deeply prejudiced against him.

After so high an example as that of Bishop Bull, we hardly need mention any thing more to the same purpose. Archbishop Secker thought that, perhaps, the best way of preaching was to set down in short notes the method and principal heads, and enlarge on them in such words as present themselves at the time.

It was not intended in this article to enter any further into the question of extempore preaching than just to show, by the above remarks, how high an antiquity, and what illustrious examples can be cited in its favour. A method of preaching which such men as Burnet, Secker, Bull, and the Fathers of the English Church generally sanctioned, may well be recommended to the respectful consideration of the clergy of these times. And such names as Cecil, Wilson, Richmond, Jay, &c. are not wanting to testify with what success it may be used in securing the attention and subduing the hearts of the hearers. The practice of preaching without the aid of a written discourse, but with all the preparation which close thought and systematic arrangement of ideas can afford, is gaining ground among the clergy of the Church of England, and is much more common among the Episcopal clergy of the United States, than it was a few years ago. I desire not to see the day when the writing of sermons will be given up.—But I have no doubt that in proportion as our clergy shall increase in that zeal which will prompt them to take advantage of all opportunities of preaching the gospel, in all seasons, places, and classes, as true discretion may direct; the habit and the facility of speaking without writing, and sometimes without time to premeditate, will be greatly extended. It seems to me that the opportunities of usefulness possessed by one who can speak according to circumstances, whether his parchments have been left at Troas or not, must be vastly greater than his who is obliged either to wait till he can compose something for the occasion, or be confined to the most appropriate discourse in his pile of by-gone manuscripts.

TEMPUS.

---

* Nelson's Life of Dr. George Bull, Lord Bishop of St. David's. p. 59.

For the Philadelphia Recorder.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

I was much pleased with the remarks, in the Recorder of last week, on the subject of the important question now occupying many anxious thoughts—"*What can be done—what will be done at the approaching General Convention to enable the members of our church to take a better stand to do a better work in the cause of Missions?*" As to what should be done or can be done, considering the organization of the present Missionary Society, the relation it bears to the triennial convention, the indifference of many belonging to it, in regard to all foreign operations, and the lamentable contrast between the two divisions of Episcopalians as to men and measures; is a question surrounded, as you justly remark, with numerous difficulties. I am very glad, however, to learn, from your remarks, that among those on whose side the influence of the present Society is held, there is an encouraging appearance of a disposition to do something by which those from whom a large portion of missionary funds are derived may not be excluded from their management. On this subject, I will offer a few suggestions.

The great object is, to obtain such a plan in respect to Missions, as will best accomplish these two ends:

1. That those constituting what is called the evangelical portion of the church, may be got to unite their influence and means, with those of the other portion, in the cause of missions.

2. That those who are zealously interested in behalf of foreign missions, may not be impeded in their efforts for their promotion, by those who would see all the missionary energies of the church expended at home.

If a general missionary institution or system is ever to prosper in our church, it must accomplish the above *desiderata.* And if any would ascertain why the present society has proved so inefficient—has obtained so few auxiliaries—received such limited remittances—awakened so little zeal—done so little good, he must ask, not so much whether the members of its executive committee have been sufficiently interested and diligent, as how far the organization and management of the society have been calculated to exclude the influence of the evangelical portion of the church and to weigh down the rising zeal for foreign missions by the heaviness of those who, while actually opposed to doing any thing for them, have yet been appointed to promote them. A brief examination will satisfy any one on this head. In respect to the latter of the two *desiderata*—let us ask who are the members of the *Domestic and Foreign Missionary Society?* Besides annual subscribers, life-members, and patrons, the society is "*composed of the Bishops of the Protestant Episcopal Church and of the members of the house of clerical and lay deputies of the General Convention of said church for the time being.*" The members of the house of deputies in the General Convention are *ex-officio,* members of the society. Who are they? Are they appointed with any reference to the missionary cause? Can they be depended on for any right views with regard to the duty of foreign exertions? It is an assertion which needs no proof, that so little has the election of deputies both lay and clerical, to do with domestic or foreign missions, that there is as much reason to anticipate that a majority of those in the next convention will be indifferent or averse to undertaking any foreign operation, as the contrary. For ought the society can do, every member, then introduced, at its next meeting, may be utterly opposed to foreign missions: and that several, thus brought in, will be so, is already certain. But whether hostile, indifferent, or friendly, all the deputies to the the convention will be members *ex-officio* of the Domestic and *Foreign* Missionary Society. They must meet to prosecute objects which, no one knows but, they will desire to oppose. But this is not all. These very *ex-officio* members are the most important and influential portion of the whole society. How is this?

The Society meets but once in three years. It must always meet at the time and place of the General Convention. Of course, it is rendered perfectly convenient for all the deputies to the convention to take their seats as members of the Society. The number of deputies at the last convention was eighty-five. Thus could eighty five persons have voted in the society upon any question affecting missions without having given, as necessary to the right of suffrage, the least evidence of their being friendly to the missionary cause. But eighty-five members must have been a large majority of all those to whom it was equally convenient to be present at the annual meeting of the Society. Now, when it is considered that by such a majority, as this, the annual meeting, in all ordinary circumstances must be controlled, and then, that by every annual meeting, the *twenty-four directors of the Society* for the ensuing *three* years, must be appointed, on whom every movement of the system depends,—is it not evident that the friends of foreign missions have too much reason to apprehend that their zeal, in this cause, will be hereafter (as they have been already) materially hindred by those who are either indifferent to all missions or exclusively interested for those of a domestic character?

But let us look further. Not only are all the Bishops of the church members of the Society *ex-officio*—but the presiding Bishop is *President* and the others are *Vice-Presidents ex-officio.* Thus whatever the opinions of the Bishops as to missions; whether friendly or hostile to foreign; whether they prefer diocesan exertions for domestic missions, to those of a general society, or the contrary; they must be the chief officers of this Domestic and Foreign Missionary Society. The whole body of the Bishops may be now, or hereafter, in favour of directing all our means to *home* operations; and yet they must occupy the chief seats in all meetings relative to *foreign* exertions. Let us look at the opinions of those who now compose the Episcopal body. Besides those from whom no evidence has ever been obtained of their taking any positive interest in favour of foreign missions, we find Bishop Hobart addressing his last convention in the following words: "In providing for the immense spiritual deserts of our own country, will be *our appropriate discharge of the duty imposed on the church in general, of preaching the gospel to every creature.* These are wastes which if we neglect them, none will cultivate them. Those in remote climes are or will be attended to by older and richly endowed churches abroad; especially by the christians of Britain, who, amply provided for at home, are ever ready to send the ministrations of the gospel to every heathen nation, where there is any opening of Providence for the establishment of it. Our own are wastes presenting scenes of spiritual want that surely must come home to our feelings, most powerfully appeal to our judgments, and, *I hesitate not to say, demanding all our resources.*" Such is the positive stand of the Bishop of the most extensive and wealthy diocese of the church against all efforts for foreign missions. Such is the influence which he would exert over his clergy constituting one fourth of the whole ministry of our church. And yet this Bishop is Vice-President of a Society embracing foreign as well as domestic operations. The sentiments of *another Vice-President, Bishop [illegible]* are well known as being, at least, as much opposed to foreign missions as those above quoted. Unless the views of the *Assistant Bishop of Pennsylvania* have very much changed since he put on the mitre, the above language is not by any means too strong for his use. And that they have not changed, is sufficiently evident, from the following extracts, from his address at the late anniversary of the Society for the advancement of Christianity in Pennsylvania:

"The imagination can extend conversion through the world without regard to means or time; while practical experience learns to be content with labouring within narrow limits, and very gradually. And such labours, alone only, on the part of surely human agents, are or can be effectual, or will turn to account. I trust, Mr. President, that the effective missionary feelings of him who addresses you have not been diminished. But he has seen enough to recall him from *vague fancies* of this kind and to decide him in favour of local efforts, domestic missions.

"Perhaps, Mr. President, there is no greater obstacle to the due appreciation of the sentiments I have endeavoured to enforce, than an undefined anxiety, perhaps unconsciously entertained, to witness the full triumph of the gospel throughout the earth; an anxiety which sometimes assimilates sound ardour with *fanatic heat.*"

Here, then, are three *Vice-Presidents* of a society for foreign missions whose influence is exerted against doing any thing in furtherance of such labours. And for ought that Society can do, another year may not elapse before the cause of foreign labours will not have a friend on its whole catalogue of Presidents and Vice-Presidents. But perhaps these Vice-Presidents are only honorary officers, without any important influence in the management of the Society. Far from it. The President and ten Vice-Presidents are ex-officio members of "The Board of Directors:" and should no other member of the Board be present, nine of them could pass any vote regulating the operations of the Society. But more than this. No missionary can be appointed but with "*the approbation of the Bishops present.*" But the appointment of missionaries is the very basis on which all the other operations depend. If a missionary is appointed to a foreign land—money will be appropriated to a foreign work. Suppose then two or three men should offer for such a mission, and a majority of the Bishops present should wish to prevent all expenditure abroad, how easily could their purpose be effected by refusing to approve the appointment of the persons proposed. Of the three Bishops most likely to be present at a meeting of Directors, two of them, we have seen, are anxious that all our means should be laid out at home.

Much more might be added on the subject of the above; but enough has been said to show that, according to the present organization of the Missionary Society, the friends of foreign missions have great reason to fear that all exertions in their behalf will be greatly impeded and burdened by their necessary connection with officers and directors who are either indifferent or inimical. This is one great reason why the present Society has not excited greater interest and obtained more confidence among those who compose what is usually denominated the evangelical portion of the church.

But in order to ascertian still further the causes of the inefficiency of the present Society it must be inquired, how far its organization and management have been calculated to exclude the influence of the evangelical portion of the [illegible]

We ha[illegible]en above that the directors of the Society who are made so by vote, will, in ordinary circumstances, be elected by the *ex-officio* members composing the House of Clerical and Lay Delegates in the General Convention. A majority of these have generally been and probably at the next Convention will be, against the influence of the evangelical clergy. [illegible] without particular reference to the interests of missions, they have hitherto excluded [illegible] almost without exception, from the Board of Directors. In the last Board, out of the twenty four, elected members, not more than *four* or *five* are considered as belonging to the evangelical side.

Thus while no small portion of all the funds which have been especially given for foreign missions, have come from the hands of Evangelical Episcopalians, besides a considerable portion of the domestic and general funds of the Society from the same source, the influence possessed by the contributors as distinguished in their views from those of the other portion of the church has been, during the last twenty-seven months but as *four or five to twenty four,* without estimating the influence of the Bishops and patrons.

Now it cannot be expected that sermons will be preached, auxiliaries formed, funds collected, or any great degree of interest excited among those, who, do what they may, cannot expect to exert any material influence over the operations of a society which begs their money but shuts its door to their representatives. Here, then, is another important reason why the Domestic and Foreign Missionary Society has received so little money, obtained so few auxiliaries, and exhibited so little life.

Thus have we ascertained two great evils which must be avoided in any system of missionary operations which is to unite the feelings and receive the efficient support of the several sections of our church. *It must be so contrived that the evangelical part of the church shall exercise an equal influence with the other in the Board of Directors, and also that the department of Foreign Missons may not be burdened by directors who take no interest in its prosperity.*

The result of all that we have said, is that there seems to be no prospect of any material improvement in the general missionary operations of our church, without a very great change in the organization of the existing Society, if not the formation of a system entirely new.

Here I will suspend my remarks, to renew them in the next Recorder.

PHILO-HEBER.

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, MARCH 7, 1829.

Domestic and Foreign Missionary Society.—It gives us much joy that our correspondents are at length disposed to occupy our columns on the exceedingly important subjects now discussing in relation to our general missionary operations. The first thing to be done is accurately to ascertain in detail what improvements in the organization of the Society are desirable. Nay, we are wrong—the very first thing to be sought is an humble, patient, conciliating temper of heart on all sides, disposing brethren who have heretofore seen subjects differently, to agree in the adoption of any possible measures, to make all manner of concessions, and to yield the most strongly cherished prejudices, in order to combine their energies in this holy—in this heavenly cause. A settled right state of feeling, resulting from much prayer, and deeply engraven on all hearts by the Holy Spirit, is the great thing to be desired.

From this state of heart let all suggestions and proposals flow—into all inquiries and discussions let this spirit be thrown, and then let facts be stated, principles examined, and improvements proposed: and upon the sure promises of God, we should place our trust that all would yet be well. In this spirit we determine to submit the views of *Philo-Heber* to our readers, earnestly entreating that they may be weighed with seriousness, and if in any parts they need it, be borne with patience.

The communication of W. sets an important item in a new point of light, for although the evils dreaded by *Philo-Heber* may indeed be hazarded under the present organization, it seems barely possible that they may never exert a positively injurious effect, provided the board be well constituted—or provided even that two committees should eminate from this board, with power to appoint missionaries, and carry on the effective operations of the Society. Perhaps it would be impossible to frame a constitution from which evil could not be argued. If the evil be not *felt* the *idea* of the thing may well be tolerated. Nevertheless if the *apprehended evil* destroys confidence and prevents co-operation, it is no longer a figment of the mind—it is a positive obstacle to be removed: and in this point of view is entitled to weighty consideration.

The suggestions of a *Subscriber* eminate from a source entitled to high respect and relate to changes so important and radical, that they have thrown our thoughts into very considerable agitation. Are the evils of our present organization so very serious that confidence can be restored only by virtue of changes as great as are here proposed? Alas! we fear that the defenders of the Society as it now stands, are by no means prepared to go all the length of the changes which our *subscriber* proposes! And will he or the class of persons for whom he may be supposed to speak, be content with light and trivial amendments? Surely, if at any crisis it was desirable that men's minds should be controlled by a divine influence, and, under that mighty and effectual guidance be led to the same results, such is the actual crisis amongst us in reference to the missionary question. Let ten thousand prayers then daily ascend that such a divine influence may compose all differences amongst us.

Book of Jasher.—We assure the writer of the learned remarks on this ancient book that the only cause of our not publishing his paper entire from the Church Register, was our inveterate habit of bringing articles into narrower dimensions. We greatly regret the injury we may have done to the effect of his truly valuable paper, and gladly do all we can, by publishing this day the omitted portions, to repair the injury.

The very afflicting intelligence was received on Wednesday last through the correspondent from Lewistown, of the Coffee-House in this city, that the REV. BENJAMIN ALLEN, Rector of St. Paul's Church, who had taken homeward passage on board the Brig Edward, had DIED at sea about sixty days out. The brig had a very tedious passage of ninety-six days, for the last twenty of which, the crew had been reduced to great distress for want of provisions.

Thus has this nobly disinterested and zealous servant of God, been cut off in the midst of life, under circumstances very oppressively afflictive to all human appearances, but wise and merciful no doubt, beyond human comprehension, could we read by the eye of faith, the entire register of the glorious designs of Providence.

To his bereaved family, the stroke is terrible, and to his afflicted parish, deeply distressing. May the Keeper of Promises be to both, Friend, Shepherd, and Portion! In our next, we hope to be able to give more particulars.

To the Editor of the Philadelphia Recorder.

BOARD OF MANAGERS, &c.

I have read with attention the remarks in your last paper on the General Missionary Society, and have been pleased with the spirit in which they were written. I have perused with some care the constitution of that Society, and believe that some alterations are required to give a facility to its operations, though we should probably differ as to the extent, and in some respects the character of these alterations. I have attended, also, to many of the objections which have been alleged in different quarters, and with different views, to the same constitution, and think with you that some of the very schemes which have been proposed to reconcile difficulties prove that those difficulties are not understood; and I would adduce as an instance of this the very point upon which in your remarks, the stress is, I might say, almost exclusively laid. No alteration of the constitution appears to me necessary to provide for the formation of two committees to take charge of the foreign and domestic departments, severally, because the power given to the Board of Directors, for the appointment of committees, and under authority of which the Executive Committee is appointed, is general, and extends to any number of committees which the Board may deem necessary. The last clause of the sixth Article is in these words—"The Board of Directors, whether at their annual or special meetings, may appoint such committees as may be necessary or useful."

The reason, then, why but one Executive Committee has been appointed, I suppose to be, because no member of the Society suggested to the Board a different course, or, if such course has been suggested, the Board have not considered it necessary to adopt it. That they have sufficient power to do so, and from their practical knowledge of the Society's operations, are as suitable depositories of that power as the General Convention, will not, I presume, be denied.

W.

For the Philadelphia Recorder.

Mr. Editor,—From your remarks in the Recorder of the 21st February, on the Domestic and Foreign Missionary Society, it appears that some alterations in the constitution of that Society are contemplated, and that "suggestions" have been received from abroad, that two distinct executive committees should be appointed for *domestic* and *foreign* missions. In the old maxim about a *multitude of counsellors*, I hope to find an apology for obtruding upon you *my suggestions* also.

So long as conflicting opinions exist in our church, in relation to domestic and to foreign missions, so long it is evident that no Society embracing *both* objects can give general satisfaction, or command general confidence,—since it is impossible that it can at the same time please both the friends and opponents of either object. In my opinion the "suggestion" of two executive committees, will not remove the difficulty. These committees, belonging to the same society, will of course derive their appointments from the same source. The appointing power, wherever it may be lodged, will have its partiality for or against one or other of the two objects, and the committees they appoint will be suspected, whether justly or not, of participating in the feelings and views of those who appointed them. Hence they will inevitably labour under the distrust and jealousy of one party or the other. This objection strikes me as forcible. Another objection will be found in the complicated machinery of such a society having virtually two boards of managers, (for these executive committees, to be efficient, must have extensive discretionary powers,) and yet both boards subject to a general controlling power to be lodged elsewhere, and which power, by its influence, and by its authority in the application of the funds of the society, can at pleasure countenance or discourage exertions in either department. Now, sir, for *my suggestions*, and on which I would feel myself flattered, would you express your opinion. It is this—let the General Convention separate the present Society into two distinct societies—wholly independent of each other. Let one, if you please, be called "The Domestic Missionary Society of the Protestant Episcopal Church," and the other "The Foreign Missionary Society of the Protestant Episcopal Church," and let all the Bishops be ex-officio Vice-Presidents of each society, and members of their respective Boards of Directors, but let the societies choose their Presidents, and all their other officers. It would be most advisable that the Presidents should be laymen. Let their constitutions be unalterable, except by the General Convention, with the consent of the Board of Managers. Let the funds which may at the time be held by the present society, be disposed of as follows—So much as belongs to the domestic department, to the Domestic Missionary Society—So much as belongs to the foreign department, to the Foreign Missionary Society, and so much as belongs to what is called the *general fund*, be equally divided between both societies. Let the existing engagements of the old Society be assumed by the new societies, according to the departments to which they relate. In this way, good faith may be observed. Every Episcopalian may then favour the cause of foreign or domestic missions, or both, according to his views of duty; and as the officers with the exception of the Vice-Presidents, will be elected by the subscribers, those who pay their money will enjoy the privilege, (and surely it is an equitable one) of designating the persons by whom it is applied. In this way, sir, I am inclined to believe, the consciences of all will be satisfied, the harmony of the church increased, the salvation of souls promoted, and the glory of God augmented.

A SUBSCRIBER.

For the Philadelphia Recorder.

PRAYER FOR GOD'S BLESSING ON THE PRESS.

Mr. Editor,—Permit a plain country subscriber, whose heart was touched by the truly Christian appeal of a correspondent in the Recorder of Feb. 14, to offer a few remarks upon the same subject. If, as he has suggested, every subscriber would undertake to get one new one, (and how easily it could be done,) what happy results might ensue. How much more good might be effected by the Episcopal Education and Missionary Society, in assisting young men, seriously pious, to enter the ministry, and in aiding weak congregations to support their clergymen. Your readers are probably aware, that the profits of the Recorder are thrown into the treasury of this Society, which is accomplishing so much for piety and the church in this diocese. How many more precious souls might be mentally, yes, spiritually enlightened by its pages. And here I would mention, as an encouragement to this remark, that I am well acquainted with one, who I sincerely believe to "have passed from death unto life," who was brought to a knowledge of her miserable and undone condition, and led to take refuge in the Lord her Saviour, by the perusal of one of the numbers of your most excellent paper. If this were the whole amount of good it has effected, might we not rejoice with the angels in heaven, and be encouraged to use greater exertion to extend its patronage. But it has done more. I know it has communicated clear views of religion to persons who were unenlightened, and that inquiring sinners have with anxiety sought its numbers, thereby to learn their way to that Saviour whom they longed to love. Moreover, it has often gladdened my own heart; and I am always so desirous to receive it, that though I reside some miles from the Post-Office, I seldom fail to send for it on the day of its arrival.

Believing it to be an important instrument of benefit to the souls of my fellow immortals, and desirous to imitate my Lord and Master in that "he went about doing good," I have endeavoured, according to my little influence, for the last three years, to obtain subscribers whenever I could. I must confess that there were spells of some months, when I was cold and remiss in the duty. But as far as I can now recollect, I have in this period given the names of at least forty persons to the publisher. A few weeks ago, when considering the various objects for which I should supplicate a throne of grace, I was most forcibly struck with the thought, that *I never prayed for the Recorder*, a paper in which I was so deeply interested, and from which I expected so much benefit to arise. I immediately began to remember it, and continue so to do; and particularly at sunrise on Sabbath mornings, when I rejoice that so many hearts are *specially* united at a mercy seat for the welfare of our Zion. If I may briefly record what things receive my remembrance, they are, that the Editor may in all respects be meet for his responsible undertaking; that he may have grace, wisdom, meekness and ability; that the patronage of the paper may be increased, and that it may effect good wherever it makes its benevolent and friendly visits. As soon as I commenced praying, I was moved to exertion: "Faith without works is dead." Directly I forwarded four new subscribers. That same week, through your columns, the call was made, that each subscriber should endeavour to obtain one more against the first of April, when a new volume will commence. I could not resist it, and resolved *at once* to do my part, and now I have the pleasure of sending you two more names. God being my helper, I will not stop here. If these remarks will subserve the interests of the matters about which they are written, they are at your service, from

A COUNTRY SUBSCRIBER.

EXTRACT FROM A PRIVATE LETTER FROM ST. AUGUSTINE, FLORIDA.

The depressed state of religion, and the deplorable want of the holy Scriptures in this interesting region, are set forth very strongly in the following remarks.

Destitute as St. Augustine was for long periods of any public religious services [at one time two years elapsed without one celebration of divine service according to the rites and ceremonies of our church:] the spirit of religion had vanished, and even the forms were forgotten. It is devoutly to be hoped, however, that the great head of the church will bless the efforts now making, and that the time will soon arrive, when our church will be established in this region, or at least in this city, which is the oldest town within the limits of the United States.

One item I deem interesting to our members, and it is the fact, that the lot owned by our congregation here, is the spot on which stood the first christian church that was built on the continent of America, as the church occupied by the Episcopalians during the time of the British, was taken down by the Spaniards soon after the cession of this province in 1783, and the materials used in building the Roman Catholic Cathedral: and so many natives of Great Britain and its dependencies reside in these parts, it is hoped that his Britannic Majesty will authorise his consul, resident in this city, to contribute one half the cost of rebuilding the church.

One subject for regret, is the great want of the Holy Scriptures throughout the territory: as a proof of the destitute condition of some parts of the country, Walter Smith, Esq. U. S. Marshall here, tells me that in one instance, where a magistrate was appointed in the district between the St. John's and St. Mary's Rivers, the nearest Bible was twenty miles distant, and which they had to procure in order to administer the oath of office. I think it very desirable that means should be taken to supply this deficiency.

For the Philadelphia Recorder.

SUMMARY OF RELIGIOUS FOREIGN INTELLIGENCE.

In taking our brief survey of what is taking place in distant parts of our world, we naturally turn first to Great Britain, as being still the principal source in Europe of those living streams, which, while they water the native soil in their course, are rolling forth for the healing of the nations in every region of discord and death. Every time we examine the detail of facts, we are forcibly struck with one great feature of the present age—the vast amount of christian exertion now in operation, to stem the torrents of vice; to arrest the progress of ignorance; to alleviate the sufferings of human nature; and to give the word of eternal life to those who would otherwise perish in their sins. It is not too much to assert, when we look at the Sunday Schools, and other memorable institutions—at the Bible, Missionary, and Tract Societies; and at all the varied forms in which a never-tiring benevolence appears—it is not too much to affirm, that never did our globe exhibit such a mass of moral power, as is now arrayed against the works of darkness. The active exertions of tens of thousands of pious individuals of both sexes, are daily engaged in the godlike employment, and blessed be God, their efforts are crowned with signal success.

The profligacy of the lowest orders in London and its vicinity, has long been deplored, and commiserated. For the last thirty years efforts on a small scale have been made to penetrate those abodes of the vicious and the destitute,—and often at the hazard of health, and sometimes even of life itself: but it is not until recently that any effectual effort has been attempted to attack sin in its strong holds. Within a short period two societies have been formed in the British metropolis of singular utility and efficiency. "The Christian Instruction Society," has for its object the visiting every retreat of misery; to instruct the ignorant by opening to them the Scriptures; by conversation of the most familiar kind; by praying with them and for them; by bringing their children to the schools, and by every other means of awakening these poor neglected beings to a sense of their real condition. Of this society there are already 43 associations, with 800 visitors, who at the last dates had no less than 20,000 families! Their efforts are only limited by their means, which are greatly inadequate. "The District Society" follows partly in the same track, with this difference, that the scenes of their labours are defined, and each district placed under the benevolent individuals who live within them, and are therefore supposed to be better acquainted with their several situations. No one who has never penetrated the purlieus of misery in this modern Babel, can appreciate the sacrifice which the visitors have to make in pursuing their arduous task. Vice in its most unblushing effrontery; disease in its most disgusting forms; and poverty in all its heart-sickening squalidness meet them every where—nothing but the most impressive conviction of duty, could support them through the unbroken track of moral and mental degradation which they have to witness.

We turn with pleasure to more cheering views. Mr. Dudley had returned from an extensive tour in behalf of the British and Foreign Bible Society. He had attended 83 meetings, and been at the formation of 27 new societies—He says, "If crowded meetings, patient attention, and liberal collections, be indicative of interest, then I may safely assert, that the Bible Society was never more deeply rooted in the hearts and affections of the people. I do not recollect a single exception to the remark of the Secretaries of every anniversary I have attended. *Our collection has considerably exceeded that of last year:* a similar observation will apply generally to the auxiliaries." One other fact was still more gratifying—*gratuitous* distributions of the Bible had nearly ceased; while there was an increased desire of the poor to possess the sacred volume by purchase. At the meeting at Farnham, the Bishop of Winchester presided. On taking the chair, he made some observations on the duty and advantages of private prayer for a blessing on the object the meeting was called to promote, concluding with the impressive declaration—"It is God's work; and God is with us of a truth."

We still observe the results of a generous competition on the Society for Promoting Christian Knowledge. New auxiliaries had been formed; the funds were on the increase, and the Bible and Common Prayer-book had been published in the native Irish. The "Society for the Propagation of the Gospel," had published their reports. The aid afforded by grants from parliament from 1814 to 1828, amounted to 155,038*l.* or nearly $700,000, which had all been expended in the North American colonies.

In Germany great changes are still in progress. Among the heads and professors of colleges, numbers of the most learned and talented have abandoned the Socinian and other speculative schools, and are preaching with great zeal as well from the pulpit as the chair, the "unsearchable riches of Christ." The agents of the Bible Societies state, that the common people are as eager to obtain the scriptures, as though it was a newly discovered revelation; and that when supplies arrived they were obliged to distribute them privately to the most needy, as they fell so far short of the demand.

Accounts from New Zealand had been received. The mission was in safety, and though they had much to discourage and even appal them, yet the missionaries looked to ultimate success with a firm confidence. Some instances of genuine conversion had occurred to strengthen their faith. From other stations there was no very recent information.

LAICUS.

OHIO AND THE BISHOP OF CHESTER.

It is known to most of our readers, that the Rev. Mr. West, an English gentleman, after receiving ordination from Bishop Chase, had returned to England for the purpose of making further appeals in behalf of the infant church in Ohio. On his visit to Liverpool, a most unexpected opportunity of promoting his object presented itself. The excellent Bishop of Chester, Dr. J. B. Sumner, to whom the Bishop of Ohio was already known, gave Mr. West full permission to preach in any church within his extensive and populous diocese. The permission was unprecedented, and therefore reflects the greater credit on Bishop Sumner's liberality and kindness. Mr. West had preached, and liberal contributions had been made at two churches in Liverpool—St. George's and St. Marks: and it is worthy of remark, that as the incumbents, and congregations of these churches are generally of the High Church cast, it is fair to infer that Mr. West's mode of stating his claims on their benevolence, must have made a strange impression. We hail the above fact, as a nearer approximation to brotherly and affectionate intercourse, than has hitherto been manifested.

ANECDOTE OF REV. ROWLAND HILL.

A candidate for admission to church membership, under the Rev. R. Hill, being required to give some account of his impression, as to the evil of sin and the necessity of the Gospel, related a dream by which he had been led to serious inquiry, hearing the word, &c. When he had ended, Mr. Hill said, "we do not wish to despise dreams by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake.*"

THE BOOK OF JASHER.

Considering that Mr. Samuel, having already translated more than half the book, is about forthwith to issue the prospectus of the work to be published by subscription, his account of it entitles him to praise for his candour, and shows pretty plainly that, in his opinion, it is more to be esteemed for its curiousness than for its divine authority.

It has been justly observed, by a learned commentator, "that none of the writings which are accounted sacred by the Jews and Christians, (claiming to be received as inspired writings,) ever were or could be lost." To suppose it, would be to arraign the wisdom and goodness of Divine Providence, and opposed to the purpose and design of revelation. It is, too, against all probability, considering the pious care which was always manifested for their preservation, as disclosing the views of eternal life in that religion for which every thing else was willingly sacrificed, and considering also that copies and translations were so industriously circulated and sought after in various and distant countries.

Further, it is remarked by the same learned commentator, that the Hebrew word, which we render *book*, signifies the bare rehearsal of any thing, however small,—a little memorandum,—and many instances of this are given; that several of these memoranda now extant, were written by persons pretending to no supernatural assistance, nor assuming to be prophets; and others, although written by prophets, were not by inspiration.—This last fact appears to have been stated and insisted on by Augustine in his book de Civitate Dei. Besides, it is justly added, that the bare citation of any book in a canonical writing does not prove the book itself to be canonical; and that most of the pieces supposed to be lost, are still remaining in the Scriptures, under different names; and that such as are not found there, were never designed for religious instruction, nor are they essential to salvation. For instance, the very book in question has been supposed by some to be the same with the book of Judges, although Josephus conjectures, it is said, with better reason, "That it was composed of certain records, not the work of an inspired writer, but of some common historiographer, who wrote the annals of his own time, and might therefore, as a faithful chronicler, have been distinguished by the name of Jasher, or the *upright*." The learned Bishop Lowth conjectures, that Jasher was merely a *poetical* book, not extant when the author of Judges and Samuel lived and wrote. It may have been referred to as the poems of Aratus, Menander, and Epimenides are referred to by St. Paul.

From all these considerations we conclude that Jasher is not, and cannot be an *inspired book*. If, as Mr. Samuel positively states, it was published twenty years ago in Poland, the value of its present *recovery* (strangely so called,) is not only greatly diminished, but the fact of that publication being generally unknown, stamps the volume with discredit as being inspired. We will add, too, that it is remarkable that a book should be found preserved among the comparatively few Jews who remained in Babylon, but be lost among the greater number who returned to their own country. From these unquestionably more care might reasonably be expected. Nor is the liberality of the Jew from Barbary less surprising. If the book was of real value and authenticity, it is not very likely he would have been ignorant of it, nor more so that, knowing its value, he would have bestowed it gratuitously.

A LAYMAN.

BUTLER'S ANALOGY.

Now Bishop Butler sent forth his immortal Analogy, a work too thoughtful for the flippant taste of the sceptical school, and indeed only to be duly appreciated after much and patient meditation. It is not a short line that will fathom Butler. Let a hundred readers sit down to the examination of the Analogy, and however various the associations of thought excited in their minds by the perusal, (whether as objections or otherwise,) they will find on examination that Butler has been beforehand with them in all. This may not at first strike them. Often it will discover itself in a hint, overlooked, perhaps, in a first reading, dropped by Butler in the profusion of his matter, as it were to show that he was aware of what might be said, but that he had better game on foot; and still more often will it be traced in the caution with which he selects an expression, not perhaps the obvious expression, such, indeed, as to a superficial reader may seem an unaccountable circumlocution or an ungraceful stiffness of language. In all these cases, he is evidently glancing at an argument or parrying an objection of some kind or other that had been lurking about him,—objections and arguments which may sometimes present themselvs to us at once, but which very frequently are latent till the undercurrent of our thoughts happens to set in with Butler's, and throws them up. We have heard persons talk of the obscurity of Bishop Butler's style, and lament that his book was not re-written by some more luminous master of language. We have always suspected that such critics knew very little about the Analogy. We should change a word in it with the caution of men expounding hieroglyphics—it has a meaning, but we have not hit upon it—others may, or we ourselves may at another time. The Analogy is a work carefully and closely packed up out of twenty years' hard thinking. It must have filled folios, had its illustrious author taken less time to concoct it; for never was there a stronger instance of the truth of the observation, that it requires far more time to make a small book than a large one. For ourselves, whether we consider it as directly corroborative of the scheme of Christianity, by showing its consistency with natural religion, or whether (which is, perhaps, its more important aspect) as an answer to those objections which may be brought against Christianity, arising out of the difficulties involved in it, we look upon the Analogy of Bishop Butler as the work above all others on which the mind can repose with the most entire satisfaction, and faith found itself as on a rock.

[*Quarterly Review.*

MISCELLANEOUS ITEMS.

Compiled from our London Magazines for January.

A second London edition of Stewart's Journal has appeared.

Rev. William Ellis is about to publish in two volumes 8vo. "Polynesian Researches, during a residence of six years in the South Sea Islands."

Mr. Grimshawe's Memoir of Legh Richmond has already reached a *fourth* edition in London.

Rev. Edward Irving has just published a "Discourse on the evil character of these our times, proving them to be the 'perilous times' of the 'last days'"—and three 8vo. volumes of Sermons, Lectures, and occasional Discourses.

The fact that several pamphlets, sermons, &c. on revivals of religion, have lately been published in London, is worthy of notice, as indicative of the state of feeling among religious people in England. Among them is "the Monthly Bible Class Book; or Scriptural aids to promote a revival of religion among the rising generation." Part 1.

The Church Missionary Society's schooner "Herald," built by the missionaries at Pyhea, was lost in May last, at the mouth of Shukeanga river, New Zealand.

Three students of the Basle Missionary Institution have lately entered into the service of the Church Missionary Society. Two expected to receive Episcopal ordination in England. One had been ordained by a Swedish Bishop. Two of them are designed for the Abyssinian Mission.

A Society for Evangelical Missions has recently been formed at Lausanne, Switzerland. Several similar Societies before existed in that and the neighbouring French-Swiss Cantons. The Monthly Concert is observed in many places by their members, and a number of young persons are spoken of as "greatly desirous of giving themselves to the delightful work of evangelizing the Heathen World."—*N. Y. Observer.*

ST. ANDREW'S CHURCH.

During the season of Lent, there will be an appropriate Lecture every Wednesday morning in the Lecture room. Service to commence at 11 o'clock.

From this date, (March 7,) the Friday evening Lectures, and the Wednesday and Saturday evening Prayer meetings, will commence at half past 7 o'clock, until further notice.

BOARDING SCHOOL FOR YOUNG LADIES,

IN THE CITY OF NEW YORK.

MRS. MAYNARD intends opening a Seminary for Young Ladies on the first of May next, at the corner of Fulton and Church Streets.

It is designed in this Seminary to combine the useful and ornamental branches of female education, and for that purpose to call in the assistance of teachers possessing the highest attainments in the several departments.

Mrs. M. assumes the sole general superintendance of those young ladies, who may be committed to her charge, and confidently believes, that her exertions will produce the fullest satisfaction on the part of those parents and guardians, who may extend to her their [illegible]. She has the honour of referring to the following gentlemen.

Rt. Rev. Bishop Hobart,
Rev. Dr. Milnor, } New York.
Isaac Lawrence, Esq.
Rev. G. T. Bedell, } Philadelphia.
Rev. George Boyd,
Rev. J. P. K. Henshaw, } Baltimore.
William Norris, Esq.
Rev. Dr. Ducachet, Norfolk,
Joseph Caring, Esq. Charleston, S. C.

With the above gentlemen, cards have been left stating terms—From [illegible] May 1st, applications will be made at No. 18 Courtlandt St.

POETRY.

THE CHRIST.

BY WILLIAM HOWITT.

Monarchs are feasting in their towers;
E'en through the starry midnight hours,
The festal radiance streams around
O'er the hushed cities, blent with sound
Of music and luxurious mirth;
For boundless peace is on the earth.
Around the famous captains sit;
[illegible], and wit;
Each to his proud heart saith with glee,
"I am a king,—there's none like me!"
Ah, foolish pride! Ah, vaunting cheer!
A King more mighty far is near.
He walks the desert, and his throne
Is of the mossy mountain stone:
He walks the waters, and they spread
In silent homage to his tread:
And the wild winds, with playful sweep,
Herald his path across the deep.
Heaven's spirits in their glory speed
To wait, or minister at need.
Know ye not whence this monarch springs?
It is the King of kings!

The world speeds on as it has sped
Through all the ages that are fled.
The city streets with sunshine glow;
The city throng moves to and fro:
The gay, the graceful and the grave
Mingle, like air-drops, in the wave;
Mingle, yet mix not,—seen, and lost:
Each with his own sole thoughts engrossed.
They hope no change, they fear no change,
They feel at hand no era strange;
But, from the desert scorched and dry,
Comes the wild prophet's warning cry:
And, by the brooks and shepherd's fold,
There walks One awful to behold:
And, by the borders of the sea
Passing, he says, "Come, follow me!"
And men rise up, forsaking all,
Through power of that mysterious call.
What word is that? The same which spake—
Made earth, and shall unmake!

In synagogues throughout the land
The priest and the proud Levite stand,
Dealing, without or stint or flaw,
The terrors of the ancient law;
Bad to the bad, and to the worse
A heavier doom, a bitterer curse.
But there sits One in wilds apart,
Awful in aspect, meek in heart:
And from his graceful lips descend
Blessing, and blessing without end.
The eager crowds around him press—
His very glance doth heal and bless.
By desert, mountain, rock and sea,
They follow him continually.
His form is glorious to behold;
His words are drops of living gold;
His face is like a king's, but sad,
Yet in his light, all souls are glad:
Amaze, and dread, and love devour
All hearts, new thoughts and words of power.
Whence brings he joy in such increase?
It is the Prince of Peace!

The sage, in his most secret cell,
Ponders each antiquated spell:
Each prophet-scroll, each starry sign,
For advent of the Hope Divine.
Oh fool! in knowledge lost and drowned,
They who sought not, the first have found.
Even now the ignorant and low
Hear words of wonder overflow:
Stupendous visions view the dark:
The dumb is singing like the lark:
Lameness runs far and wide to tell
Tidings of many a miracle.
What need of seer, or sage renowned,
To tell such hearts whom they have found?
The very demons shriek with fear,
The Christ! the Christ is here!

The old man faints upon his bed,
The young man in his strength is dead;
In silent chambers tears descend
Through anguish for the perished friend.
But as *one* death, *one* parting cry,
Earth trembles, darkness fills the sky.
The deed is done! the deed of woe!
The King of kings has been below:
The Prince of Peace has trod the earth.
The very Christ has had his birth.
No word of old is rendered vain.
The world's Desire is found and slain.
Time has not had such guest as he!
Time never more such scenes shall see!
But every breath of his shall Time
Bear to remotest age and clime.
His words, that to the winds were sown,
In heedless ears, and places lone,
[illegible] the mountains shed,
Shall run and fill an ocean bed:
Like beams that fall, seem quenched, yet spring
Upward in every living thing:
Thus shall they live, spread, breathe, and burn,
Till time expire, and Christ return.

BIBLE STUDIES—NO. 28.

Selected and prepared for the Philadelphia Recorder
by the REV. G. T. BEDELL.

SCRIPTURE ILLUSTRATIONS.

THE WILD ASS.

Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwellings.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver.
The range of the mountains is his pasture,
And he searcheth after every green thing.
Job xxxix. 5—8.

The wild ass, called *para*, is probably the *onager* of the ancients. It is taller, and a much more dignified animal than the common or domestic ass; its legs are elegantly shaped: and it bears its head higher. It is peculiarly distinguished by a dusky woolly mane, long erect ears, and a forehead highly arched. The colour of the hair, in general, is of a silvery white. The upper part of the face, the sides of the neck, and the upper part of the thighs, are flaxen coloured. The fore part of the body is divided from the flank by a white line, extending round the rump to the tail. The legs and the belly are white. A stripe of waved, coffee-coloured, bushy hair, runs along the top of the back, from the mane to the tail. Another stripe, of the same colour, crosses the former at the shoulders. Two beautiful white lines, one on each side, bound the dorsal band and the mane. In winter the hair of this animal is soft, silky, and waving; it bears in this state a considerable resemblance to the hair of the camel. In summer, the hair is very smooth and silky; and certain shaded rays pointing downwards, mark the sides of the neck. We find Deborah, (Judges v. 10.) addressing those "who rode on white asses, those who sit in judgment;" men of dignity. The word only there where it occurs also Ezek. xxvii. 18, and

There can be no doubt, however, that the outward appearance of this animal varies in some degree with the difference of latitude; for equally respectable writers have differed in their account of its coat, though their descriptions of its figure closely agree.

These animals associate in herds, under a leader, and are very shy. They inhabit the mountainous regions and desert parts of Tartary, Persia, &c. Anciently they were likewise found in Lycaonia, Phrygia, Mesopotamia, and Arabia Deserta.†

Xenophon, describing the desert of Arabia, says, "There, in a plain level as the sea, and devoid of trees, but every where fragrant with aromatic shrubs and reeds, he observed the *wild asses* which the horsemen were accustomed to chase, flying with unequal speed, so that the animals would often stop their course, and when the horsemen approached, disappear; and they could not be taken, unless the horsemen, placing themselves in different parts, wearied them by relays in successive pursuits."

"The sun (says Sir R. K. Porter) was just rising over the summits of the Eastern mountains, when my greyhound Cooley, suddenly darted off in pursuit of an animal, which my Persians said, from the glimpse they had of it, was an antelope. I instantly put spurs to my horse, and with my attendants gave chase. After an unrelaxed gallop of full three miles, we came up with the dog, who was then within a short stretch of the creature he pursued: and to my surprise, and at first, vexation, I saw it to be an ass. But, on a moment's reflection, judging from its fleetness it must be a wild one, a species little known in Europe, but which the Persians prize above all other animals as an object of chase, I determined to approach as near to it, as the very swift Arab I was on would carry me. But the single instant, of checking my horse to consider, had given our game such a head of us, that notwithstanding all our speed we could not recover our ground on him. I, however, happened to be considerably before my companions, when, at a certain distance, the animal in its turn made a pause, and allowed me to approach within pistol-shot of him. He then darted off again with the quickness of thought; capering, kicking, and sporting in his flight, as if he were not blown in the least, and the chase were his pastime.

"He appeared to me to be about ten or twelve hands high; the skin smooth, like a deer's, and of a reddish colour, the belly and hinder parts partaking of a silvery grey; his neck was finer than that of a common ass, being longer, and bending like a stag's, and his legs beautifully slender; the head and ears seemed large in proportion to the gracefulness of these forms, and by them I first recognized that the object of my chase was of the ass tribe. The mane was short and black, as was also a tuft which terminated his tail. No line whatever ran along his back, or crossed his shoulders, as are seen on the tame species with us. When my followers of the country came up, they regretted I had not shot the creature when he was so within my aim, telling me his flesh is one of the greatest delicacies in Persia, but it would not have been to eat him that I should have been glad to have had him in my possession. The prodigious swiftness and peculiar manner with which he fled across the plain, coincided exactly with the description that Xenophon gives of the same animal in Arabia. But, above all, it reminded me of the striking portrait drawn by the author of the book of Job.

"I was informed by the mehmandar, who had been in the desert, when making a pilgrimage to the shrine of Ali, that the wild ass of Irak Arabi differs in nothing from the one I had just seen. He had observed them often, for a short time, in the possession of the Arabs, who told him the creature was perfectly untameable. A few days after this discussion, we saw another of these animals; and pursuing it determinately, had the good fortune, after a hard chase, to kill it and bring it to our quarters. From it I completed my sketch. The Honourable Mountstuart Elphinstone, in his most admirable account of the kingdom of Caubul, mentions this highly picturesque creature under the name of *goorkhur*, describing it as an inhabitant of the desert between India and Afghanistan, or Caubul. It is called *gour* by the Persians; and is usually seen in herds; though often single, straying away, as the one I first saw, in the wantonness of liberty."*

"Vain man would be wise, though he be born a wild ass's colt." (Job xi. 12. *Oir para*,) "ass-colt," not "ass's colt." The whole is a proverbial expression, denoting extreme perversity and ferocity, and repeatedly alluded to in the Old Testament. Thus in Gen. xvi. 12, it is prophesied of Ishmael that he should be (*para adam*,) a wild-ass man: rough, untaught, and libertine as a wild ass. So Hosea, viii. 15. "He (Ephraim) hath *run wild* (literally *ass-ified* himself) amidst the braying monsters." So again Hosea, viii. 9. the very same character is given of Ephraim, who is called "a solitary wild ass by himself," or perhaps a solitary wild ass of the *desert*; for the original will bear to be so rendered. This proverbial expression has descended among the Arabians to the present day, who still employ, as Schultens has remarked, the expressions, "the ass of the desert," or "the wild ass," to describe an obstinate, indocile, and contumacious person. In Job xxiv. 5. robbers and plunderers are distinguished by the odious term of (*pera im*,) wild asses. The passage refers, evidently, says Mr. Good, "not to the proud and haughty tyrants themselves, but to the oppressed and needy wretches, the Bedoweens and other plundering tribes, whom their extortion and violence had driven from society, and compelled in a body to seek for subsistence by public robbery and pillage. In this sense the description is admirably forcible and characteristic." So the son of Sirach says, (Ecclus. xiii. 19.) "As the wild ass is the lion's prey in the wilderness; so the rich eat up the poor."

The wild ass is said not to bray over grass. (Job vi. 5.) and we may connect with this, by way of contrast, the description of a drought by the prophet Jeremiah, (xiv. 6.) "The hind dropped her calf in the forest field, and forsook it because there was no grass; and the wild asses stood on the rising grounds, blowing out their breath like *tanninim*; while their eyes failed because there was no vegetable of any kind."

That this *para* is a creature roaming at large in the forests appears from the passage already cited from Job, (xxix. 5.) We have the word in a feminine form, (*parch*) Jerem. ii. 24. "A female wild ass used to the wilderness in her desire snuffeth up the wind of her occasion. Who can turn her away? All who seek her, shall they not be tired? When her heat is over they may find her." This was perhaps, designed to insinuate to God's people, by way of reproach, that they were less governable than the brute beast, which, after having followed the bent of appetite for a little time, would cool again and return quietly to her owners; but the idolatrous fit seemed never to abate, nor to suffer the people to return to their duty.

The prophet Isaiah, xxxii. 14, describes great desolation by saying that "the wild asses shall rejoice where a city stood."

It must, however, be observed, that in the above passages of Job, two distinct words in the original are both rendered "*wild ass*" by our translators; *para*, and *orud*, which latter seems to be the same which is called in the Chaldee of Daniel v. 21. *ordia*. Mr. Parkhurst supposes that this word denotes *the brayer*, and that PARA and ORUD are only two names for the same animal. But these names *may* perhaps refer to different races though of the same species; so that a description of the properties of one may apply to both, though not without some variation.

Who sent out the PARA free?
Or who hath loosed the bands of the ORUD?
Whose dwelling I have made the wilderness,
And the barren land (salt deserts) his resort:
The range of open mountains are his pasture,
And he searcheth after every green thing.

Gmelin observes that the *onager* is very fond of salt. Whether these were salt marshes, or salt deserts, is of very little consequence. The circumstance greatly adds to the expression and correctness of the Hebrew naturalist.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

BEERSHEBA.

This was the most southern city of the Holy Land, situate about twenty miles below Hebron, and more to the west: it pertained to the tribe of Simeon, whose territory lay between that of Judah and the coast. The limits of the Holy Land are often expressed by the phrase, "from Dan even to Beersheba," (2 Sam. xviii. 11.) Dan was the northern, as Beersheba was the southern extremity of the country. The name imports, "the well of an oath," or "the well of seven," because here Abraham made an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, in token of that covenant to which they had mutually sworn, (Gen. xxi. 27—32.) Beersheba is noticed by heathen writers under the name of Berzimma or Bersabe. Here was a Roman garrison in Eusebius' and Jerome's time. Dr. Heylin states that it was well fortified by the western Christians, when they were masters of the Holy Land, as being a border town of importance.

CANA.

The city of this name, in which our Lord performed his first miracle, was in Galilee, and pertained to the tribe of Zebulon. The village now bearing the name, and supposed to occupy the site of the ancient town, is pleasantly situated on the descent of a hill, about sixteen miles north-west of Tiberias, and six north-east of Nazareth. Dr. Richardson states, that in a small Greek Church in this place, he was shown an old stone pot, made of the common compact limestone of the country, which the hierophant informed him was one of the original pots that contained the water which underwent the miraculous change at the wedding, which was here honoured by the presence of Christ. "It is worthy of note," says Dr. Clarke, "that walking among the ruins of a church, we saw large massy stone pots, answering the description given of the ancient vessels of the country: not preserved nor exhibited as relics, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they are unacquainted. From their appearance, and the number of them, it was quite evident, that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country."*

There was another place bearing the same name, belonging to the tribe of Asher, which was situated in the neighbourhood of Sidon.

Cana, or as it is now called Kefer Kenna, or Cane Galil, contains about 300 inhabitants, who are chiefly catholic Christians.

CÆSAREA PALESTINE,

So called as being the metropolis of Palestine, and the residence of the Roman pro-consul, was formerly called the tower of Strabo: It is reckoned to be thirty-six miles south of Acre, thirty north of Jaffa, and sixty-two north west of Jerusalem.

Cæsarea was most conveniently situated for trade, on the coast of the Mediterranean Sea; but its harbour being incommodious for vessels to ride in, was altered and greatly improved by Herod the Great, who, indeed, made it one of the most convenient havens on the coast.† He had a mole constructed in the form of a crescent, and sufficiently spacious to allow a whole navy to ride in it at anchor, being carried out 200 feet into the sea, leaving a passage into it only at the north, where the sea was less boisterous, and the harbour least exposed to storms. This was a work of immense labour and great expense, being built of stones brought from a distance, many of which measured fifty feet in length, eighteen in breadth, and nine feet deep, with some greater and others less. The foundation of the pier is said to have been dug twenty fathoms below the bottom of the sea. Dr. Pococke observed flat rocks about the port, on which some works were probably raised to protect the vessels from westerly winds. The supposed sites of the ancient edifices are mere mounds of undefinable form, affording no basis for topographical conjectures. The buildings of the city are said to have been all of marble, both palaces and private dwellings. All round the port were superb buildings of polished marble, constructed with great uniformity: and in the centre, on an elevated spot, was a temple dedicated to Cæsar Augustus, which first struck the sight of those who were sailing into the harbour. The walls of the present town are said to have been built in the time of the crusades, by Louis IX. of France; they are of small hewn stone, and about a mile in circumference, defended by a broad fosse. The ancient city extended further to the north. On a point of land stretching from the south-west corner of the walls, there are the ruins of a very strong castle, to which Pococke is disposed to assign the same date as to the walls, and which he describes as full of fragments of very fine marble pillars, some of granite, and a beautiful grey alabaster. Captain Mangles says, that it has apparently been constructed on the ruins of a Roman temple, as immense pillars of granite form the foundation. These, no doubt, are some of the materials used by Djezzar Pasha in the construction and decoration of his palace and public buildings at Acre.‡ "Within the walls," continues Pococke, "there are great ruins of arched houses, which probably were built during the time of the holy wars; but the ground is so much overgrown with briars and thistles, that it was impossible to go to any part where there was not a beaten path. It is a remarkable resort for wild boars, which abound also in the neighbouring plains; and when the Mahommedans kill them, they leave their carcases on the spot, as it would defile them only to touch them. There is no other remarkable ruin within the walls, except a large church, which probably was the cathedral of the archbishop, who had twenty bishops under him: it is a strong building, and appears to have been built in the style of the Syrian churches, with three naves, which ended to the east in semi-circles, where they had their principal altars. The rising ground to the south, where I suppose the amphitheatre was built, seems to have been the site of a castle in later ages, and to have had a square tower at each corner, and a fossée on three sides of it."§

Napoleon, the late emperor of France, giving an account of the raising of the siege of Acre, says, "We encamped the following night on the ruins of Cæsarea, surrounded by fragments of columns of marble and of granite, which announce the former grandeur of the place."

Dr. Clarke did not visit Cæsarea: but he thus speaks of it, viewing it from off the coast: "By day-break the next morning we were off the coast of Cæsarea; and so near with the land that we could very distinctly perceive the appearance of its numerous and extensive ruins. The remains of this city, although still considerable, have long been resorted to as a quarry, whenever building materials are required at Acre. Djezzar Pasha brought from thence the columns of rare and beautiful marble, as well as the other ornaments of his palace, bath, fountain, and mosque at Acre. The place at present is only inhabited by jackalls and beasts of prey. As we were becalmed during the night, we heard the cries of these animals until day break. Pococke mentions the curious fact of the existence of crocodiles in the river of Cæsarea. Perhaps there has not been in the history of the world an example of any city, that in so short a space of time rose to such an extraordinary height of splendour as did this of Cæsarea, or that exhibits a more awful contrast to its former magnificence, by the present desolate appearance of its ruins. Not a single inhabitant remains. Its theatres, once resounding with the shouts of multitudes, echo no other sound than the nightly cries of animals roaming for their prey. Of its gorgeous palaces and temples, enriched with the choicest works of art, and decorated with the most precious marbles, scarcely a trace can be discerned. Within the space of ten years after laying the foundation, from an obscure fortress, it became the most celebrated and flourishing city of all Syria. It was named Cæsarea by Herod, in honour of Augustus, and dedicated by him to that emperor, in the twenty-eighth year of his reign. Upon this occasion, that the ceremony might be rendered illustrious, by a degree of profusion unknown in any former instance, Herod assembled the most skilful musicians, and gladiators from all parts of the world. The solemnity was to be renewed every fifth year. But, as we viewed the ruins of this memorable city, every other circumstance respecting its history was absorbed in the consideration that we were actually beholding the very spot where the scholar of Tarsus, after two years imprisonment, made that eloquent appeal, in the audience of the King of Judæa, which must ever be remembered with piety and delight. In the history of the acts of the holy apostles, whether we regard the internal evidence of the narrative, or the interest excited by a story so wonderfully appealing to our passions and affections, there is nothing that we call to mind with fuller emotions of sublimity and satisfaction. 'In the demonstration of the Spirit, and of power, the mighty advocate for the Christian faith had before reasoned of righteousness, temperance, and judgment to come, till the Roman governor, Felix, trembled as he spoke.' Not all the oratory of Tertullus, nor the clamour of his numerous adversaries: not even the countenance of the most profligate of tyrants, availed against the firmness and intrepidity of the oracle of God. The judge had trembled before his prisoner; and now a second occasion offered, in which, for the admiration and triumph of the Christian world, one of its bitterest persecutors, and a Jew, appeals, in the public tribunal of a large and populous city, to all its chiefs and its rulers, its governor and its king, for the truth of his conversion, founded on the highest evidence, delivered in the most fair, open, and illustrious manner."*

Cæsarea Palestine was inhabited by Jews, Heathen, and Samaritans: hence some parts of it were esteemed unclean by the Jews: and some of them would not pass over certain places; but others were not so scrupulous.

This colony is described in medals, as
"COLONIA PRIMA FLAVIA AUGUSTA CÆSAREA."
"The first colony of the Flavian (or Vespasian) family."

The very remarkable and awful death of Herod occurred in this city. Acts xii. 20—23. Joseph. Ant. lib. xix. cap. 8.

WANT OF PARENTAL RESTRAINT.

For the Philadelphia Recorder.

Casting my eye the other day over one of the public prints of this city, my mind was suddenly and deeply arrested by an article of information of so deplorable and heart sickening a nature relative to an acquaintance of mine, that I am induced, from the hope that it may furnish a salutary lesson to a certain portion of your readers, to request, if you judge the matter of sufficient interest to warrant publicity, that you would admit into the columns of your paper a brief account of the character referred to, together with a few monitory remarks.

C. T. R. is a young man about twenty-two years of age, an Englishman by birth, of distinguished talents; talents superior as well for solidity as brilliancy. At the early age of eight he was placed in one of the first classical institutions in London, where he remained seven years, enjoying the tuition of celebrated teachers, and the discipline of wholesome regulations. Even in this school, containing hundreds of students, preparing for entrance into the university, his unusual abilities and proficiency procured him eclat. At this critical and interesting period of life, a domestic misfortune called him to the United States, whither he came in company with his mother, a woman of dignified manners and high mental faculties: the parent from whom the son seems to have inherited his genius, and, for whose memory, she having deceased shortly after her arrival, if his subsequent career of profligacy has not deadened filial affection, and destroyed the finer feelings of his nature, he must have entertained profound respect. His father, to whom alone was now intrusted the supervision of his further education and the formation of his character, was a man of pleasure and of licentiousness; and, as might hence be presumed, neglected the solemn responsibilities of his charge. The son was ordered upon the father's removal from the interior, put in an institution of learning in one of our western villages, and his pecuniary resources subjected to the contract of a nominal guardian. But here may be dated the commencement of that course of wickedness that has terminated in his present catastrophe. He was a mere youth and ignorant of the world.— To its enticements and corruptions he was, in a good degree, a stranger; of course unprepared, without the aid of authoritative counsel, to escape contamination. Fellow students, older than himself and adepts in youthful frivolities and crimes, presented a dangerous example. Their snares were laid for our unsuspecting youth, and, alas! with too much success. It was there that I first became acquainted with him: and from that time to the present have watched with anxious solicitude his movements. In common with my fellows in the institution who had an opportunity of appreciating his parts, I admired his genius and attainments. We predicted of him that either he would become a pillar in the state, (he was now intended for the law) or a consummate villain and nuisance to society; and the latter, from the rapid progress which he now began to make in vice, became daily the more likely event. Far from any restraints other than what were imposed in the general superintendence of conduct by his teacher, he soon broke out in the ebullition of every species of folly. The vicious lured the unhappy victim into the toils, and with them he shortly found more congeniality of sentiment than with those whose example would have been a sharp rebuke, and might have preserved his integrity. The truth of the proverb—"Evil communications corrupt good manners," was fully verified in the case of this unfortunate. From being formerly a diligent student the change to idleness was to be expected; and yet he seldom appeared deficient at recitation, so quick was his apprehension and tenacious his memory. Formerly possessed of a sense of honour and self-respect, he now was guilty of meanness, bringing his reputation into general odium, though not by any means excluding him from even the most respectable society; for though his disgraceful behaviour was viewed with contempt, his company was not unacceptable from the pleasure of his varied and entertaining powers of conversation, and from a regard to his noble intellect. But truly with the talents of an angel a man may become a fool. Ere long the pecuniary fund appropriated to his support was exhausted. He for this reason determined to leave the country and adventure for his livelihood in the metropolis. An evil genius indeed it must have been that influenced to this step. Here temptations tenfold more appalling than former ones, invited him onward in sin. In pursuance of his original intention he entered a law office, and soon became known, to some extent, from those productions of his pen which penury urged from him. But how from these he could have realized a support commensurate with the expenditures of his style of living is justly a matter of doubt, and leads to a suspicion dark and unfavourable—that, as he came uncommended and under disreputable circumstances, he probably practised the arts of dishonesty. After this there was a legacy of some considerable amount, according to his statement, left him by a relative in England; with the avails of which he travelled in the south of Europe, and spent a number of months in Italy, improving his mind and gratifying a love for the fine arts, with a delicate taste for which he was by nature endowed. Returning to this city the study of his designed profession was resumed; interrupted, however, as he again found himself [illegible] by being obliged to write for his subsistence.— To this end his pen was employed, as he stated to me a short time since, in furnishing matter for exhibition at the theatre. On the expression of my regret that he should do so, and not rather exert his powers on subjects worthy of him, and that would conduct to a more enviable fame;—the reply was, "I cannot live on fame." His term of clerkship being nearly closed I looked forward with pleasure when I should hear of his admission to the bar, when he might be relieved from this necessity by the profits of a more honourable avocation. Before long I did indeed hear of his admission to the bar: but awful! not as an advocate, but as a culprit.— The arch enemy of souls, who had led him through the mazes of iniquity, brought him finally in contact with an artful and finished deceiver, and who, it is probable, instigated him to the commission of this last detestable act, which has ruined his character and happiness for the present and perhaps the eternal world. His crime was forgery. His guilt clearly proved, he has received the condemning sentence of violated law. The state prison is now, for a term of years, to be the place of his abode.

What confirmation does this person's history afford of the need of restrictions upon the young. Neither rank or station, nor the highest order of nature's intellectual gifts may challenge an exemption. Their minds unformed, their principles unfixed, their passions swaying the sceptre over the judgment, how can they escape the seductions of pleasure, and the ensnarements of vice? Especially are they liable in the majority of our literary institutions to make shipwreck of their virtue. At a distance from their homes, the checks of parental authority lose their force. Often are they confided to the care of no particular person, but suffered to act for themselves, unawed by reproof; and often their appointed guardians shamefully neglect their duty. They do not, it is true, plunge at once into excesses. Juvenal's "Nemo repente est turpissimus," holds good here as elsewhere. But their small beginnings, [illegible] cunning tricks and lauded exploits, lay a foundation for future crime. Many a parent can trace to these spots the origin of the blasted prospects of the usefulness and honour of his son. Many a pious mother, who has wept at the profligacy and eventually everlasting destruction of her child, remembers with grief that the very place and means which she fondly trusted would store his mind with necessary knowledge to qualify him by heavenly assistance to hold the sacred and responsible post of a minister of the Gospel, wasted her exertions and filled her soul with sorrow. Parents may excuse themselves by the plea of indispensable call of other concerns demanding their time and their thoughts. Children may also often excuse themselves on the ground of [illegible] certainty of self-government, and [illegible] [illegible] pleasure. But painful experience proves the folly and criminality of such pretexts. The subject of our narrative was once a promising youth, the delight and pride of his parents, the admiration, and praise of his companions. He is now the wretched inmate of a prison banished from the endearments of social life and from the company of the honest and good. And why? He wanted parental instruction and discipline. A solemn admonition to such as would dispense with an operative, unremitting system of rules; to those whose prerogative it is to impose the rules equally with those who are the objects of them. These may, and should be in accordance with a spirit of tenderness, firm and effectual. And though they should partake too much of rigour and austerity, nevertheless, in compliance with the universally acknowledged right of parents, they should patiently be submitted to; and certainly on no other ground but the incurring, in acquiescence in them, of positive and palpable sin, are they justifiably resisted. They will yield the peaceable fruits of righteousness to such as are by it exercised. It is the assertion of no less a person than the prophet Jeremiah, "It is good for a man to bear the yoke in his youth." If rules are made by some parents in regard to matters of religion; requiring from the members of their families attendance regularly at certain places of public worship—hearing, learning at home religious instruction and lessons—abstaining from conscientiously proscribed amusements; and, in short, to the rules of morals or religion [illegible] bringing up the child in the way he should go. The subject of the above relation, though it [illegible] when quite a child, destined for the sacred office, became notorious for [illegible] piety; and seems, in recompense, [illegible] forsaken by God, and given up to a reprobate mind. Let sons and daughters pay a respectful and willing observance to the regulations which virtuous parents have adopted for the advancement of their most precious interests. Let them pursue a contrary course, and they have no warrant against [illegible] good proof of the likelihood of [illegible] days in misery and shame. As long as human nature remains constituted as it now is, parents must rule and their offspring must obey; so long as the word of God remains [illegible] sent requirements, parents [illegible] from bringing up their children in the nurture and admonition of the Lord; nor [illegible] obeying them in all things in the Lord.

E. M. W.

PULPIT AND READING DESK.

JUST published and for sale by WILLIAM STAV[illegible] No. 90 South Second Street, [illegible] tween the Pulpit and Reading Desk, [illegible] the sermon [illegible] copal Church. By the Rev. [illegible] ciating Minister of the Parish Church of [illegible] the diocese of [illegible]

---

* See Harris's Nat. Hist. of the Bible, p. 23 *et seq.* This corrects an error in Harmer, vol. ii. p. 63.

† Plin. Nat. Hist. lib. viii. c. 69.

* Travels, Vol. i. p. 459 *et seq.*

* Travels, part ii. chap. 14.

† Josephus, Ant. lib. xv. chap. 13. De. Bell. Jud. lib. i. chap. 21.

‡ The extensive remains of Cæsarea are used as a quarry by Djezzar Pasha.

§ Mod. Travel, i. 36.

* Travels, part. i. chap. xviii.